

# The Christian Herald.

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[No. VII.]

## Miscellany.

For the Christian Herald.

### PRACTICAL EDUCATION.—No. XI.

*Seventh letter from SENEX, to his Daughter.*

MY DEAR DAUGHTER,—It is my present purpose to continue the subject of my last letter. I think it was there made plain, that it is duty to “sing unto the Lord.”—King David would not offer unto his God “of that which cost him nothing;” and the prophet Malachi says, “If ye offer the lame for sacrifice is it not evil?” I think, by parity of reasoning, that those who sing in the sanctuary, should be properly instructed in psalmody, lest they make a discordant sound, instead of a joyful noise. It is, no doubt, often the duty of a church and congregation to bestow their pecuniary aid upon institutions for this purpose.

You expect that your daughter, who is now cultivating her voice, will soon join the choir, and sing to edify the church. She is, too, calculating for this herself. I would, therefore, urge her to cultivate her voice with all possible care; and to have before her the far higher aim of *singing in the spirit, and in the understanding also.*

I hope all your children will early form a correct taste for music, and guard against that *fuging kind*, which, “like one of the Egyptian plagues, has smitten all the borders of the land; and, like that spoken of by Daniel the prophet, has entered into the holy place.”

The votaries for this kind of music, I am sensible, are many. It often fascinates the young, and sometimes the old; but it is, certainly, most unsuitable to the sanctuary of God. Instead of tending to ennoble the soul, and to promote real piety, it tends, powerfully, to render the mind light, and to promote a train of graceless affections. The air in which it is generally performed, would much better suit a ball-room than the house of prayer.

Singing, as a part of religious worship, should, usually, be slow, and always solemn: the air, however, should be different in a song of praise, from a funeral hymn.

The attitude of those who stand in the choir, should be graceful, their countenances grave, their eyes fixed, and their attention proportionate to the magnitude of the work in which they are engaged. It is very painful to notice that lightness which is occasionally exhibited by those who have engaging features, and melodious voices, whilst they are singing the most solemn words, and standing as it

were in the very gate of heaven. Pronunciation in singing, as in reading, should be full and distinct, and accent and emphasis properly observed. Either from ignorance or inattention to these little things, a delicate ear is often offended, and the whole nervous system of the devout worshipper, who has a refined taste, excessively agitated.

It is important to remark that the singing of psalms and hymns, as a part of public worship, was not appointed to move the Almighty, but the worshippers themselves. It is admirably calculated to do this—in the commencement it is calculated to excite the attention, in the middle, to enliven the affections, and in the close, religiously to impress the mind, and to raise hopes of future glory.

There is something, my daughter, very efficacious in all kinds of music skilfully performed. The poet says:

“Music hath charms to sooth the savage breast:  
“To soften rocks and break the knotted oak.”

One writer observes that the effects ascribed to music by the ancients, “are almost miraculous: by means hereof diseases have been cured, and even madness occasioned. Timotheus could excite Alexander’s fury with the Phrygian sound, and sooth him with the hydian.” Another musician is said to have “driven Eiu, king of Denmark, into such a rage, as to kill his best servants.” We are told of an Italian, who, by varying his music from lively to solemn, and so *vice versa*, could move the soul so as to cause distraction and madness. Dr. South has founded his poem, called *Musica Incantano*, on an instance he knew of the same thing.

No doubt many wonders related by the ancients respecting music are entirely fabulous. Orpheus, the inventor of music at Greece, could not move inanimate nature, nor charm the infernal powers with his melodious harp. Neither could Amphion erect the walls of Thebes with his lyre. Still, the powers of music are unquestionably great. Martial music seems to inspire not only men, but beasts with courage: “The horse goeth on to meet the armed man. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.”

The power of music, for purposes of vain amusement, is evinced, almost daily, in your little village. Under its influence, inconsiderate youth often grieve religious friends, sacrifice sleep, health, ease, money, and reputation; and, what is infinitely more, run the hazard of losing their own souls. “The harp, and the viol, the tabret and the pipe, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.”

The effects of music as a medicine, in the time of the prophets, is left on sacred record. *Elijah called a minstrel to play before him, to calm his mind, when disturbed at the sight of wicked Jehoram: and the evil spirit was removed from Saul when David played with his*

*hand upon the harp.* The Scriptures also seem to imply, that some serpents may be affected by music, as they particularly mention an adder, that “stoppeth her ear, and will not listen to the voice of the charmer, charming never so wisely.”

The history of our own times would lead us to think that they may be so affected still. Capt. Riley, after giving an account of the horrid show of two venomous serpents in Africa, twining around and biting an Arab, confined in a little room, till he was apparently dead, represents them as called off from the dreadful attack by the whistle of an attendant Arab. His own words are : “In the last struggle he had wounded the black serpent with his teeth, while it was striving, as it were, to force its head into his mouth, which wound seemed to increase its rage. At this instant I heard the shrill sound of the whistle, and looking towards the door, saw the other Arab applying a call to his mouth : the serpents listened to the music ; their fury seemed to forsake them by degrees ; they disengaged themselves leisurely from the apparently lifeless carcass ; and creeping towards the cage, they soon entered it, and were fastened in.”

The following curious circumstances in Natural History, peculiarly illustrative of the power of music, “is related by a gentleman of veracity, learning, and abilities, who fills a considerable post in the Company’s service in India—dated at Patna, in Bengal.”

“The travelling Faquires in this country are a kind of superstitious devotees, who pretend a great deal of zeal in religion, but are, in fact, the most vicious and profligate wretches in the world. They wander about the country here, as the Gypsies do with you ; and having some little smattering of physic, music, and other arts, they introduce themselves by these means wherever they go. One of them called a few days ago at my house, who had a beautiful large snake, in a basket, which he made rise up and dance about to the tune of a pipe on which he played. It happened that my out-house and farm yard had, for some time, been infested with snakes, which had killed me several turkeys, ducks, and even a cow and a bullock.

My servants asked this man whether he could pipe these snakes out of their holes and catch them ? He answered in the affirmative ; and they carried him instantly to the place where one of them had been seen. He began piping, and in a short time the snake came dancing to him : the fellow caught him by the nape of the neck, and brought him to me. As I was incredulous, I did not go to see the first operation ; but as he took the reptile so expeditiously, and I still suspected some trick, I desired him to go and catch another, and went with him myself to observe his motions. He began by abusing the snake, and ordering him to come out of his hole instantly, otherwise he would cut his throat, and suck his blood. I cannot say that the snake heard and understood this elegant invocation. He then began piping with all his might, lest the snake should be deaf : he had not piped above five minutes, when an immensely large Conve Capelle (the most venomous kind of serpents) popped his head out of a hole in the room. When the man saw his nose, he approached nearer to him, and piped more vehemently, till the snake was more



than half way out : he then piped with one hand, and advanced the other under the snake, as it was raising itself to make a spring. When the snake darted at his body, he made a snatch at his tail, which he caught very dexterously, and held the creature fast, without the least apprehension of being bit, until my servant dispatched it. I have often heard the story of snakes being charmed out of their holes by music ; but never believed it till I had this ocular demonstration of the fact. In the space of an hour, the Faquire caught five very venomous snakes close to my house."

I have before observed that music sometimes appears to act as a medicine on the human system. I was once an eye witness of a very marvellous cure of the *chorea sancti viti*, or vitus' dance, which appeared to result, entirely, from the sound of a violin.

One of my sisters, when in her sixteenth year, was grievously afflicted, as her physicians said, with this disease. I will not answer for the correctness of their opinion. The following particulars, however, I know to be substantially true. I have often related them. I should think it is now more than thirty years since I put them on paper.

Early in her disorder she became quite deranged, and greatly debilitated in body and mind. At length she was wholly confined to her bed, and unable to move herself at all. One arm appeared to be in danger of perishing : the other, with her feet, when awake, she kept almost perpetually in motion. Her voice was hardly still for a moment, unless some by-stander, either from curiosity or compassion, joined with her in singing, when she would instantly stop, and look as though she were charmed.

No medicines seemed to produce a favourable effect. Like the woman, whose history is left on divine record, "She had suffered many things, of many physicians, and was nothing bettered, but rather grew worse." A council of physicians was called, if my memory is correct, early in the spring of 1776. They found, upon inquiry, that the usual rotine of medicines in that complaint had been faithfully tried, to no purpose. The senior physician, Dr. H——, of ———, who had never seen her before, recommended the use of the violin. He said he had read of cures in this complaint that were effected by music, but he had never known it tried. The council all agreed to make the experiment. A musician was soon procured ; and the moment he touched the strings of his instrument she appeared like a person who receives an electric shock. Her attention was entirely arrested ; her tongue was silenced ; indeed, she appeared to be completely charmed. The motion with her feet, and the hand that she retained the power of moving, was greatly quickened. Her strength, in a few moments, wonderfully returned, and she was soon able to be dressed. When her feet first touched the floor she was sitting upon the side of her bed ; they no sooner felt it, than they were in motion like drum-sticks. A little after, I took her by one arm, and another person by the other, and immediately raised her upon her feet, which she used in the most dexterous manner. She appeared, however, like a person in a maze. We soon found



that she had sufficient strength to bear her weight, and let go our hold. She instantly danced round the room like a top, to the utter astonishment of all present! The musician, an old gray-headed man, was so deeply affected at the sight, that while he played, the tears flowed plentifully down his furrowed cheeks. Her strength, by the violence of her exercise, was soon exhausted. She suddenly swooned. I caught her, and eased her to the floor, where she lay nearly motionless, and apparently senseless, for a short time. She then suddenly awoke, as from a sleep, and listened with profound attention to the music. Her limbs were directly strung with vigour. She stepped to the tune, not with any great exactness, but with astonishing celerity. All around stood speechless, wondering at what they saw! In a moment all was confusion. She swooned as before. She again revived, and acted the same part over and over again, till it was judged expedient to stop the music.

From that day she grew better. Medicines produced a favourable effect: she was soon able to ride out: her reason was gradually restored: she became perfectly sound in body and in mind: and lived to be at the head of a family, and the mother of several promising children.

Thus, my daughter, we see that "all-powerful music" produces various and most wonderful effects. The elevation of feeling which it causes to a person of refined and delicate taste, is, I apprehend, in very great danger of being mistaken for gracious affection: however high this elevation may rise, there is no holiness in it: and, without holiness, "No man shall see the Lord." Those who sing the praises of God, must "Sing in the spirit, and in the understanding also:" they must be on Zion's side, and prefer Jerusalem above their chief joy. Singing with the natural organs, however well performed, is only a temporary pleasure. The most melodious, and the best cultivated voices, will soon be silent in death. But all those who possess real holiness, who exercise the repentance that is unto life, and that faith in Christ which works by love, will have a new song put into their mouths, even praise unto their God. Redeemed sinners will, eventually, form a choir around the throne of God, who, with spiritual organs, will eternally chant this song—"Unto him that loved us and washed us from our sins in his own blood: And hath made us kings and priests unto God and his Father, to whom be glory and dominion for ever and ever."

May you, my daughter, your husband and children, all have a spiritual elevation, live in union with Christ, keep his words constantly, "pray for the peace of Jerusalem," be useful while you live, and eventually set your feet on Mount Zion, and shout, grace! grace! while in holy rapture you join with all the redeemed family, in the chorus of heaven: "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God: Alleluia, for the Lord our God reigneth."

Believe me to be still,

Your very affectionate Parent.

For the Christian Herald.

## AN INTERESTING FACT.

As I was walking with a pious friend a few evenings since, our conversation centered on a theme delightful to our congenial minds. It was religion.—Having spoken alternately for some time, said I, how long since you were brought to experience religion? He replied, “about seven years.” I continued—Were there any peculiar circumstances attending your first impressions, or conversion? He then went on to relate: “I was once very wild, but particularly *ambitious*. It happened (what a providential circumstance!) that I came in the way of the “*Christian Herald*,” which I read. But, at the time, it was more to please my friends than for my own gratification. At length I became interested in the Herald, and my mind was awakened to a sense of my situation as a sinner. Soon I was led to the Bible, and betook myself to prayer. My distress increased—I found no comfort.”—But the Lord did not leave him here. Better things were in store for him: and the time was not far distant when a sweet release was to overtake his sin-bound soul. Nay, it was on the wing. “Go in peace, thy sins are forgiven thee.”

Since that auspicious era he has finished his preparatory studies for the gospel ministry, and is now occupying a very important station.

This is communicated to encourage the laudable labour of those engaged in issuing *religious* publications. And I would just remark, that a piece contained in No. 3, of the current volume, page 70,\* was a timely visitation to my soul. And I doubt not your pages afford, from time to time, refreshing seasons to the “weary and heavy laden.”

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## Intelligence.

## ENGLAND.—JEWS' SOCIETY.

*Fifteenth Report.*

On a review of the transactions of the past year, your Committee are again enabled, through the goodness of God, to congratulate you on the increasing prosperity of your Institution. The calls for its exertions have been multiplied; the sphere of its operations extended; the efficacy of its labours rendered more apparent. Its resources also, though still inadequate to its prospects of usefulness, have been progressively enlarged.

United in the same glorious cause with Bible and Missionary Societies, if it partakes in their trials, it is favoured also with a share of their success. And whilst, in common with the conductors of other kindred institutions, your Committee are from time to time admonished to “cease from man,” they are no less amply encouraged to confide in an omnipotent and omnipresent God.

\*The second part of the Review of Mrs. Judson's History of the Burman Mission. See Ch. Herald and Sea. Mag. for June 21st, p. 70, &c.

The details which they will now proceed to lay before you, will, they trust, justify these few preliminary observations.

1. Adverting, first to the *Domestic Occurrences* of the year, your Committee are happy to report the formation of several *new Auxiliary Societies and Associations*. Amongst the former they have the peculiar satisfaction of numbering those established at *Chichester* and *Gloucester*, under the patronage, respectively, of the Bishops of those dioceses. To this list of new Auxiliaries they hope soon to be able to add a third episcopal city, *Worcester*; where the cause of the Society has been brought forward, since the last Anniversary, and considerable interest excited, and some contributions made in its behalf. Auxiliary Societies have been established, likewise, at *Portsea*, and at *Derby*, where hitherto there has been a Ladies' Association only. Associations have been formed, also, at *Clapham*, in the vicinity of London, and amongst the members of the congregation attending at *Percy Chapel*, in the Metropolis. \* At *Gloucester*, together with the Auxiliary Society already mentioned, a Ladies' Association also was formed, of which her Grace the Duchess of Beaufort is patroness, and the Hon. Mrs. Ryder, president.

Whilst satisfactory evidence has been afforded of the diffusion of a benevolent feeling, on the part of British Christians, towards their Brethren of the house of Israel, indications of an awakening attention to the objects and efforts of the Society have not been wanting among the Jews resident in this country. One proof of this has been the comparative frequency of their *publications* on the subject of Christianity; which, if they do not manifest any great progress towards a conviction of its truths, argue at least a diminished hostility to its doctrines and advocates. It is plain, likewise, that they read *our* publications, and there can be no doubt that beneficial effects may be expected to result from amicable and temperate discussions of the points at issue between us and them. To encourage this favourable disposition to examination and inquiry, Tracts have been distributed among the Jews living in London; many of whom have willingly received them, as also Bibles, which have been lent them. And there is reason to hope that good has, in some instances, been effected by this silent and unobtrusive dissemination of religious truth.

With a similar view (though not without a regard at the same time to the instruction of Christians) a series of *Monthly Lectures* on the *Old Testament Types*, has been commenced at the Episcopal Chapel in Bethnal Green. At these Lectures Jews are particularly invited to attend.

The *Education of Jewish children*, voluntarily given up for that purpose by their parents, continues to occupy the attention of the Committee. Nearly 300 such children have enjoyed the benefit of Christian instruction in the schools of the Society since its commencement, and in several instances there is good reason to hope that the good seed has not been sown in vain. Your Committee find no difficulty in obtaining situations, with Christian masters, for the children who are of age to leave the schools; and in many cases satisfactory testimonies to their conduct have been received from their employers.

The number of children admitted into the schools during the past year has been, 5 boys, 11 girls—Left, for service or apprenticeship, 6 boys, 4 girls—At present in the schools, 33 boys, 49 girls.

The *Press* employed by the Society, has, under its direction, been en-



gaged in the printing of new Tracts, or reprinting of old ones, mostly on stereotype plates, some in English and other modern European languages, others in Hebrew, or its various dialects, as used by the Jews in different parts of the Continent. It may here be mentioned, likewise, that various publications, of the class just specified, have been printed during the year, at the Society's expense, in Germany. Other similar publications are in progress. The issues have been as follows :—

Hebrew Testaments, 600 ; German Hebrew ditto, 800 ; Judeo-Polish ditto, 500—Total, 1,900. Hebrew Prophets, 1,500 ; German Hebrew ditto, 2,000—Total, 3,500. Hebrew Prophets and Testaments bound together, 1,034 ; Bibles and Testaments, 300 ; Hebrew Psalters, 2,100—Total, 3,434. Grand total Scriptures, whole or in part, 8,834.

Tracts, Hebrew, 15,000 ; German Hebrew, 16,000 ; English, 43,000—Total, 74,000. Cards, Hebrew, 5,500 ; German Hebrew, 8,000 ; English, 1,000—Total, 14,500.

These various publications have been circulated during the last year, in the following places :—

Nice, Naples, Marseilles, Genoa, Gibraltar, Malta, Hamburg, Demold, Posen, Königsburg, Dresden, Frankfort, Berlin, Madras, Calcutta, Serampore, Boston, Massachusetts, Charlestown, Columbia.

In these and other places, at home and abroad, more than 10,000 copies of the Hebrew New Testament have been circulated since the formation of the Society, besides many thousand copies of the New Testament in German Hebrew, and Judeo Polish. Many hundred thousand Tracts, in various languages, on the subjects at issue between Jews and Christians, have, in the same period, been distributed by the Society. Who shall compute the good that may have been, or that shall be, done to the present generation of Jews, and to generations yet unborn, by these silent heralds of salvation ! Oh that each volume, given and received, were given and received *in prayer* !

Five missionary students have been received into the *Seminary* since the last Anniversary. Of these, four were sent over from Berlin, where they had been previously educating as missionaries, under the auspices of the pious and excellent Mr. Jaenicke. The fifth has been recommended by the friends of the Society in Ireland, and, together with two of those just mentioned, is now on probation in the Seminary, conformably to the Rules which have been adopted for its management.

Three missionaries have been sent out during the year—two, Mr. Wendt and Mr. Hoff, Germans, to Poland ; the other, Rev. W. B. Lewis, of Trinity College, Dublin, to the Mediterranean.

The Rev. Charles Neat, an English clergyman, well known to your Committee, whose attention has for some time been directed to the Society's objects, has been designated as missionary to Leghorn, and the parts adjacent ; and is now perfecting himself in the knowledge of Hebrew, under the teacher at the Seminary.

(To be continued.)

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#### UNITED STATES.—AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

On Thursday, the 26th day of June, 1823, "The Jamaica Auxiliary to the Society for Meliorating the Condition of the Jews," con-

vened in the Presbyterian Church in the village of Jamaica, in celebration of their first Anniversary since the organization of the Society. The meeting was numerously attended, and was opened by singing, and prayer by the Rev. John Blatchford; after which the President took the chair, and called upon the Secretary for his Report, which having been read and accepted, the audience was addressed, in a feeling and impressive manner, on the importance of the plans of the institution, by Dr. Thomas W. Blatchford, Mr. J. T. Bergen, Rev. John Blatchford, Mr. D. A. Borrenstein, (a converted Jew,) and by the Rev. Mr. Frey, in succession.

The exercises of the day having been concluded, a collection, amounting to upwards of \$20, was taken up, in aid of the funds of the Society.

The following are extracts from the Report, read on that occasion:—

A few individuals of this village, deeply impressed with the obligations binding every Christian, to exert his influence in the cause of *evangelizing the Jews*, invited the Christians of this vicinity to meet and form a Society for this purpose; and on the 27th day of May, 1822, the Society, whose first Anniversary we now celebrate, was formed, and has the honour of being the first Auxiliary, ever formed, to the parent Society—a Society which, in the space of one year, numbers over *one hundred and fifty* Auxiliaries.

From the Richmond Family Visitor we learn that the Ministers of four denominations joined in the celebration of the 4th ult. They met in the morning in the First Baptist Church, when a Discourse was delivered by the Rev. Dr. Rice. In the afternoon the Rev. Mr. Keeling delivered a Discourse in the Methodist Old Chapel.

After the services of the 4th of July were closed in the afternoon, it was proposed that those persons who were friendly to the establishment of a Society, auxiliary to the American Society for Meliorating the Condition of the Jews, should remain, with the view of forming such a Society. A vote having been taken on the expediency of this measure, a Constitution was adopted, in which the terms of membership were fixed at one dollar *per annum*. Those who were present became subscribers; and the meeting adjourned until Tuesday, the 8th, when its organization was completed by the election of a Board of Directors.

In an interview with Dr. Rice, who is in this part of the country for the benefit of his health, we learn that by the time our next number is published we shall have an official account of the organization of the above Society; and that it is likely to prove one of our largest and most efficient Auxiliaries. Thus, while our fellow-citizens of Richmond were celebrating the recognition of the rights of *man*, they were not ashamed to recognise the rights of *God* to a portion of their earthly possessions for the advancement of *His* cause.

The Secretary for domestic correspondence recently received a printed Circular from the Secretary of the Windham County (Conn.) Bible Society, containing an account of their proceedings at Brooklyn, May 19th, 1823, and a copy of their Constitution, from which we extract the following:—

*Resolved unanimously, That we view with a deep and increasing interest the unparalleled exertions of the benevolent to diffuse the cheering beams of that Great Light the Holy Book of Scriptures.*

*Resolved, That the benevolent genius of Masonry cannot, in our opinion, be more appropriately exhibited, than by vigorously co-operating in the extension of the empire of virtue, by extending the knowledge of the will of Him who disposes of the rewards of virtue.*

#### CONSTITUTION.

This Society shall consist of such Masonic bodies, or association of individual brethren, when the body to which they belong is not a member, as shall comply with the requisitions of the following Constitution.

Art. 1st. The officers of this Society shall consist of a President, four Vice-Presidents, a Treasurer. Corresponding and Recording Secretary, and one or more Agents for the purchase and distribution of the Holy Book of Scriptures among the Jews, in and near the ancient City Jerusalem.

*Israel's Advocate.*

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#### REFORMED DUTCH CHURCH.

We have read the Annual Report of the Proceedings of the General Synod of this Church, which met at Albany in June last, and are sorry to perceive that the internal concerns of this branch of the Church do not appear to be in so happy a state as in some former years. Its ministry seems rent into divisions, and its acts, on very important occasions, are without unanimity. Some years ago a few of its ministers in the vicinity of the Mohawk began to avow a persuasion in favour of independency, and renounced the authority of the synod; attempts were made at accommodation, but did not succeed, and those ministers, whose names were Amerman, Wyckoff, Palmer, Tol, and Jones, were suspended by the synod—but resisted the sentence and continued to preach.

One ground of their complaint was, that a minister by the name of Ten Eyck, after being complained of for holding and preaching sentiments on the doctrine of atonement, not authorized by the standards of the Church, was suffered by vague and unsatisfactory explanations to escape the discipline of the Church. During the last year another schism somewhat similar, has still farther diminished the strength of the denomination. Dr. Solomon Fræligh, an elderly clergyman of great respectability, and a professor of theology in that connection, has, it seems, taken umbrage in part, from the same transaction, and being joined by three of the suspended ministers, eleven elders, and nine deacons, the whole party has published an ecclesiastical manifesto, in which they claim to be, exclusively, "the true Reformed Dutch Church in the United States of America." Dr. Fræligh and his partisans assign as the reason of their defection from the old body, its "disregard to christian discipline, prostitution of the sacraments by an indiscriminate administration of them—and sanctioning or winking at unsound doctrines, and cherishing the promulgators thereof." The synod declared these acts of Dr. Fræligh to be "direct violations of the duties of his office as professor, subversive of peace and



good order, and calculated to spread a spirit of insubordination in the Church, and to create contempt of, and resistance to, the regular and orderly administration of the government thereof," and thereon cited him to appear and answer. Dr. Fræligh disregarded the citation, which was repeated, and being again disregarded, he was removed from his professoral office, and suspended from his ministry. He after this sent in his resignation, which the synod refused to accept, and again cited him to appear before them. To this summons it appears he paid no regard. The consistory of the Church at Schraalenbergh, over which Dr. Fræligh presided, refusing to deliver up the Church property, the synod has ordered the classis of Paramus forthwith to depose them, and organize a new consistory in their room.

These are unhappy events; and without entering into the merits of the controversy, we may be allowed to express our regret that divisions should arise and increase while (as the synod in their pastoral letter declare) "the doctrines of the Church, and those of the great mass of the secession, are substantially the same."

Another matter, of less serious moment, has also produced some agitation. Professor Ludlow, of the Dutch Seminary at New Brunswick, received in July last an invitation from the North Dutch Church in Albany to become their pastor. He signified his willingness—a regular call was made out, presented, and accepted, and the day appointed for his installation; when a special meeting of the particular synod was called, and expressed their opinion that a professor could not regularly accept a call without previously notifying synod and resigning his professorship. Mr. Ludlow viewed this as an authoritative interposition, and expressed his willingness to give up the settlement at Albany. The Albany consistory viewed the transaction in a different light, and insisted on Mr. Ludlow completing the settlement to which he had agreed; and they laid a statement of the case before the general synod. This communication produced much debate; but after one or two opposite resolutions had been carried, it was finally agreed to release professor Ludlow from his official engagements, and permit his settlement at Albany to be completed. The Rev. John Dewitt, of the South Church, Albany, has been elected professor in his stead.

A great effort has been made to aid the funds of the seminary and provide for the erection of a new professorship. This has been effected, and \$26,675 has been subscribed, the interest of which is to be applied to this object.

We were sorry to observe that one of the delegates from the Presbyterian Church, who, in consequence of the late friendly arrangement between the two bodies, had a seat and a right of debate on the floor of synod, was treated with indecorum. An explanation, however, followed, and we trust that an intercourse of the most sincere and cordial unanimity will continue and increase between these and all the evangelical denominations in our country. In proportion as we approach truth, we approach union.

The synodical reports on the state of the churches afford encouraging evidence, that, notwithstanding the unhappy circumstances to which we have alluded, many of the churches have been highly favoured with additions to their communion, and that the gospel is faithfully preached, and pastoral duties performed. We have not room at present for extracts

from these reports, (which we had intended to print entire, but presume they are now generally circulated,) but are pleased to notice the favourable prospects attending the erection of two new Churches in this city, which will make the number in this connexion, in the county, *twelve*. Synod appointed the *first Thursday of November* next to be observed by the Churches under their care "as a day of public thanksgiving, humiliation, and prayer."

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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT  
EPISCOPAL CHURCH IN THE UNITED STATES.

The "Proceedings" of this institution from the time of its formation to May, 1823, have been laid before the public in a Report of about 90 pages, and cannot be read by those who desire the prosperity of Zion, but with the deepest interest. Though the measures of the society have hitherto been of rather an incipient character, they appear to have been directed with much wisdom and zeal. Last year letters were addressed, by order of the executive committee, to the Right Rev. bishops of the church, and also to six clergymen residing in different parts of the union, for the purpose of making those inquiries which would call forth the sentiments of the persons addressed, touching the concerns of the society, and to obtain information respecting the destitute parts of the church. To these letters answers were received; and the Report contains extracts from those of the bishops of New-York, Connecticut, New-Jersey, Maryland, Virginia, South Carolina, and Ohio. The committee have presented the result of their labours under the following heads: 1. Auxiliary Societies. 2. Agencies. 3. Missionary Stations. 4. Publications. 5. Appropriations. 6. Funds. Eleven auxiliary societies are reported: one in Maryland; one in Georgia; one in South Carolina; and eight in Pennsylvania. Of the eight agents appointed by the committee, the Rev. Messrs. Bacon, Bedell, and Baldwin, have visited various parts of the country, and the two first named have made extensive tours.

The first missionary station selected by the committee was *Liberia*, on the western coast of Africa, the establishment of the American colony, and Mr. and Mrs. Bacon were appointed to labour there. The committee have directed their attention to the Indian tribes on the north-west coast of America, somewhere within the bounds of the United States, as a promising field of missionary labour. The natives residing in the territory of Michigan, as well as some of the western tribes, have been the subjects of their attention; and also St. Augustine, in East Florida; but no station has as yet been fully decided upon in these places. The committee appropriated \$200 for missionary purposes in Delaware, and a rather larger sum for the object in Ohio. The balance in the treasury was \$3790 86, beside a permanent fund of \$1206 24. By the payment of \$50 each, 21 persons have become patrons, 11 life subscribers, who have each paid \$30, and 74 annual subscribers of \$3 and upwards.

The following paragraphs conclude the Report:—

To the enlightened philanthropist, who looks beyond the temporal happiness of his fellow-creatures, it must be a source of pleasure, to observe the wide spreading zeal, which in these latter days, is pervading the christian churches. He will anticipate, with peculiar satisfaction, the approaching period, when the dark places of the earth will be cheered by the comforts and consolations which christianity scatters along her path. But to the believer in the Lord Jesus Christ, who takes into his calculation both worlds, and whose interest in the events taking place around him, is determined by their connection with the eternal welfare of mankind the signs of the times are awfully important. He beholds the volume of prophecy which has been rolled up for ages gradually unfolding: and the kingdoms of this world (convulsed to their very foundations) preparing the way for the establishment of that better dominion, when every knee shall bow to *Immanuel*, and every tongue "confess that he is Lord, to the glory of God the Father."

One of the happiest features in the present prospect of the church of Christ, is the increasing spirit of missionary zeal. This sacred fire, not like that celebrated in pagan fable, did, in truth, come down from heaven, and is finding its silent way over both continents. With the increase of Missions, the advance of true piety is inseparably connected. The living members of Christ's mystical body being partakers of the same faith, animated by the same hope, and constrained by the same love of Jesus Christ; will delight to emulate each other in the same blessed enterprize, which promises to give the heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.

Blessed are all they who are interested in such a cause; they are fellow-labourers with God in the accomplishment of his purposes: they are the best friends of the Lord Jesus, who "came into the world to save sinners." Let us not doubt, or fear, or grow tired in the work. "The Lord of hosts is with us. The God of Jacob is our refuge."

The appendix contains, I. an address, &c. prepared by the Right Rev. Bishop White, to be circulated throughout the United States. II. By-Laws, with several letters from clergymen at Charleston, S. C. and Ohio, &c. III. IV. & V. Mr. Bacon's Reports, VI. Mr. Bedell's Report. VII. Mr. Baldwin's letters. VIII. An account of public meetings held in Philadelphia for the purpose of promoting the objects of the society, and lastly, a list of donations, &c.

To the Report is prefixed the sermon preached before the convention, at the time of the society's triennial meeting, by the venerable bishop WHITE, from Isaiah, lv. 10, 11.

We have not room for more extracts, and can only recommend this document to the attention of those who desire the building up of Christ's church, and especially to the serious perusal of those of our readers who feel a more peculiar interest in the extension of the Redeemer's kingdom by means of the episcopal church.

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#### AMERICAN TRACT SOCIETY.

We have just received the ninth annual report of this institution, which was formerly known by the name of the "New England Tract Society." Besides a brief view of the Society's operations



during the year, lists of depositories, life members, and benefactors, and extracts of correspondence are appended, making a most interesting pamphlet of 72 pages.

At page 83 of this volume we stated that 470,000 tracts had been published during the year, making about 4,700,000 pages. The Society have reprinted 61 of their old tracts, and 16 new ones, making 157 in the series. No. 154 closes the 7th volume. These volumes contain 300 pages each, are neatly bound, and may be obtained for 50 cents a volume. Four editions of the Christian Almanack have been printed, one at Boston, one at Washington city, one at Pittsburgh, Pa. and one at Rochester, in this state. Of the edition published in Boston, nearly 39,000 have been put in circulation. The Committee have established 14 new Depositories, making the whole number 92. These are in 17 different states of the Union, 1 in the District of Columbia, 1 in Michigan, and one in Lower Canada. Eighty-one persons have been made life-members of the Society during the past year : 69 of them are ministers of the Gospel ; 68 of these have been made life-members by their people ; and 41 by females. Mr. W. A. Hallock has been employed as an agent of the Society, and he has been instrumental in promoting the objects of the Society in various places. The effects of the Society's labours commend it to the best wishes, the fervent prayers, and the liberal support of American Christians. We shall give a few short extracts from the report, and recommend all our readers to procure it for an entire perusal. In noticing the effects produced by constituting ministers members for life the report remarks :

"The \$20, paid by his people to make him a life member of this Society, he sees turned into 6000 Tracts, and placed in more than 90 depositories. Around these depositories are numerous Societies, and individuals, ready to purchase and distribute them. Soon they are in 6000 families ; and read, probably, by more than 20,000 individuals. He then recollects that a single copy of one little tract, no larger than one of these, has been evidently the means of the conversion of a father, a mother, a son, and a daughter, all in one family. And he seems to hear the father as he uttered the memorable declaration, "Take all the property, and every thing I have, it shall all go before I will part with that Tract." But here springing from the benevolence of his parishioners, this minister sees not simply one Tract speaking to a single family, but 6,000 Tracts speaking to 6,000 families, and telling them words by which they may be saved. And the avails of these Tracts will furnish for circulation 6,000 more ; and the avails of those 6,000 more ; and so onward, continually. And if one copy of a single Tract has been the means of the conversion of 4 persons in one family, what, he asks, may we not hope from the circulation of thousands and thousands, from generation to generation, to the end of time."

"An aged and venerable Judge, who has been, for many years, upon the bench of one of our Probate Courts, and a distinguished benefactor of the fatherless, remarked, that he found no difficulty in taking care of their property ; but he wished that something might

be done for their souls. The law, said he, points out the reciprocal civil duties of Guardians and Wards; but they need something to point out, more explicitly, their reciprocal moral and religious duties. And he has engaged to give \$100, to print a Tract for the spiritual benefit of *Guardians and Wards*. This tract is designed to point out the reciprocal, moral, and religious duties of each; and to be such as may be distributed, with great advantage, by Judges and Registers of probate, to all Guardians and Wards throughout the country. And when we look abroad amidst the ravages of death, among 10,000,000 of people, over this widely extended country; and see the large and increasing number of fatherless, and in many cases, motherless children, whose property is indeed, in some measure protected by the laws, but whose souls are in the utmost danger of being neglected, we cannot but admire that Christian philanthropy, which, while it officially operates with fidelity, to secure for the widow and fatherless "the meat that perisheth," operates with still greater watchfulness and ardour, to secure for them also, "that meat which endureth unto eternal life." May the American Bench be blessed with a long succession of such Judges, who, while they stand as a bulwark for the protection of the civil interests of men, shall manifest a paramount regard for their spiritual and eternal interests; and thus reflect brightly the image of Him who is the "Father of the fatherless, and a Judge of the widows, in his holy habitation." And after being fathers to the fatherless here on earth, may they meet them in heaven, saved from eternal poverty and wretchedness through their instrumentality, and mingle with them in giving the glory "to Him that sitteth upon the throne, and to the Lamb for ever."

"Some important Tract Societies have actually suspended their operations, and others have been rendered nearly useless on account of the difficulty of obtaining Tracts.

"This difficulty, which is felt and deplored by many in all parts of the country, cannot be removed but by establishing Depositories where they are needed, and furnishing them with a constant supply. But in order to do this, the Society must have *greater funds*.

"Should each Depository now established, be furnished with Tracts to the amount of only \$100, which must be considered as a small supply, it would require Tracts to the amount of \$9,200. And the General Depository, in order to be able promptly to supply them, and meet the other demands which would be made upon it, would need to have constantly on hand Tracts to the amount of \$9,200 more. \$18,400 are needed in order to supply to the best advantage, our present Depositories. And by forming around each of these Depositories only 20 Tract Societies, raising annually 20 dollars each, all these Tracts would be put in circulation; and a new supply to the same amount might be furnished every year.

"Over a vast portion of country, and that the most destitute of moral and religious instruction, we have at present no Depositories; and religious Tracts are almost entirely unknown."

"To meet these and numerous other calls for Tracts, the Society must have GREATER FUNDS.

"It has sent out during the past year, more than 389,000 Tracts. More than 20 of its numbers are now out of print; and yet the Depositories now established have not, upon an average, Tracts to the amount of 50 dollars each. To furnish the numbers now out of print will require 1000 dollars. And to establish and supply Depositories over one *half* of the country which now remains destitute, and where, had we the means, they might be established to the greatest advantage, we need funds to the amount of 10,000 dollars more. And where, the Committee would ask, can funds be employed to greater advantage, or with a prospect of greater success? Should each Depository now established, instead of supplying the 30,000 souls assigned it, furnish but one Tract a year, to one third of that number, the Society would speak to 920,000 souls. And could it obtain the means to establish as many more Depositories, it would speak on the most interesting of all concerns, *the salvation of the soul*, to 1,840,000 people."

"To be convinced that Tracts are the means of infinite blessings, we need only look at *facts*."

"A man from an adjoining state was passing with a drove of cattle, through a town in this commonwealth, on the Sabbath; a little Tract was handed him, inculcating the duty of remembering the Sabbath day and keeping it holy. He determined that he would not read it, though he did not throw it away. When out of sight, he felt a curiosity to see what it contained, and began to read it. He soon began to feel the guilt and danger of profaning the Sabbath; and said to his companion, "Let us stop till the Sabbath is over." His companion refused. "Well," said he, "you may go on, but I shall stop." They both put up till the close of the Sabbath. But the man still felt the burden of a "wounded spirit;" and he found no relief, till, as he hopes, he submitted to Jesus. He is now apparently devoted to God, and traces his first serious impressions to that little Tract."

"A benevolent individual in —, put a sum of money into the hands of his minister, to purchase religious Tracts for gratuitous distribution. He purchased a number, and among them was "A Persuasive to Public Worship." It fell into the hands of a careless man, who carried it in his pocket to a neighbouring town, where it fell into the hands of a pious woman, who sent it to an acquaintance of hers who neglected public worship. He read it, and became alarmed at his condition. He immediately began to attend upon the preaching of the Gospel, and to hear with anxious concern. And there is reason to believe that he is now heartily devoted to God."

An instructress of a school in New-Hampshire received from her minister a parcel of Tracts, to be lent as rewards to her scholars. The Tract on Intemperance found its way into the families of two intemperate men, and before the close of the season they manifested an essential reformation."

"As a young man, in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of



Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "the Young Cottager." It arrested his attention, and he read it through. And there is reason to hope that it has left an impression on his mind which will *never* be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasures was gone, and he was led to say, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

"The Young Cottager" is an authentic narrative, written by Rev. Leigh Richmond, and has repeatedly been blessed to the salvation of men.

"A copy of it was handed by a little child to a young lady in this commonwealth. As she read it, an involuntary tear started from her eye, and offended with herself for being overcome by a Tract, she threw it down, and resolved to have nothing more to do with it. But she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down. But she could not rest then; she took it up again, and at length read it through. And an impression was fastened upon her mind which there is reason to believe will be eternal. "What," said she, "can this poor cottager so bewail her sins, and I, who am tenfold more guilty feel no relentings?" Days and weeks of anguish, on account of her sins, passed away; and she wandered in darkness, and saw no light. But at length a ray from the Sun of Righteousness broke in upon her, and she was brought out of darkness into marvellous light. For years she has now been engaged in seeking out the poor and destitute, and distributing among them Bibles, and religious Tracts; instructing them in Sabbath schools, and exciting her acquaintance to greater and more systematical efforts for the salvation of men.

"The Tract entitled "Sixteen short Sermons," was handed by an aged lady in this state to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for *him*. He felt that he had sinned, and in a thousand instances come short of the glory of God. He became deeply distressed, began from that time to search the Scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

"Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only 5 copies of the above mentioned Tract.

Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and

while looking "through a glass darkly," to have been connected with the reading of only 6 copies of one single Tract. Of this Tract 24,000 copies have been published by this Society, and great numbers by other Societies. Add to the influence of those 6 copies the influence of all these; and to the influence of all these add the influence of 3,000,000 other Tracts published by this Society; and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result! Let the increase of Tracts go forward as it has done for 10 years past, only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these upon the souls of men. See them speaking to immortal beings in every town, village, and family on the continent of Europe; American and European Tracts, meeting and mingling together on the shores of the Caspian; extending their influence to every part of Asia; to the Islands of every sea; to every continent, and kingdom, and family on the globe; and moving onward with animating influence to the end of the world; "and lo! a great multitude which no man can number, out of all nations and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever."

✂ A supply of these Tracts can be procured of Mr. D. H. Wickham, No. 59 Fulton-Street, New-York.

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## Summary.

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*Switzerland.*—Even at this distance from the continent of Europe, Christians cannot but feel deeply interested in the movements which the Spirit of God is effecting for the spread of Evangelical knowledge amongst a vast population which has long groaned under the chains of infidelity and superstition. The influence of Bible, Education, and Missionary Societies, is producing a revolution in the principles and habits of these depressed nations that will be felt through time and eternity, and which augurs well for the future prospects of the Church of Christ in that quarter, and our own free and happy institutions should excite in us a sympathy in their sufferings, and a joy in the gleams of hope which the present day is unfolding to their view.

Towards the close of the war, (in 1815,) which had desolated Europe for more than 20 years, Bâle, in Switzerland, became the seat of 'the Society of Evangelical Missions,' and a seminary was opened for the education of pious young men for the Gospel ministry. No sooner was this made public than many applications were made for admission, and in 1818, eighteen left the seminary and became labourers in the Gospel vineyard in Persia, Asia Minor, Russia, East-Indies, and at Sierra Leone in Africa. The number in the seminary at the close of the last year was twenty-five, placed under the care of Mr. Blumhardt, and twelve more were shortly expected. Two of the pupils presented a memorial to the Prince Galitzin, in behalf of the Society, for permission to establish a Christian Colony in the country situated between the Caspian and Black seas, in the neighbourhood of Derbert, and the Russian Government granted their request, and even engaged to support those who should be sent to instruct the Swiss and German colonists in the Crimea.

A detailed account of the Society, from which we have gathered the above facts, is published in the *Christian Advocate* for June, 1823.

*The Monthly Union Prayer Meeting*—For special prayer for the general out-pouring of the Holy Spirit upon the people of our city, was held, as usual, on the first Tuesday of this month, in the Mariners' Church. The congregation was small, but the exercises were most solemn and affecting. Several clergymen were present, and the Rev. Messrs. Stafford and Knox, of this city; Rev. Mr. Eastburn, of Philadelphia; Rev. Mr. Brown, of Charleston, S. C. and the Rev. Dr. Rice, of Richmond, Va. engaged in the exercises. Mr. Stafford presided. The importance of these meetings seems not to be generally felt by those whom they most concern. Their object, of all others, is the most momentous, and to the members of the church in this city cannot be a matter of indifference. Upon special prayer for the general out-pouring of the DIVINE INFLUENCES must, as the instituted means, mainly depend the increase of her numbers; for the Lord God has said, "I will be inquired of by the house of Israel, to do it for them;" and has added the blessed promise, "I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD."

*Theological Seminary*.—The Trustees of the "Theological Seminary of the Protestant Episcopal Church" met in this city on the 22d ult. and adjourned on the 25th. The students were examined on Biblical Learning, Theology, Ecclesiastical History, Church Polity, and on the Languages. The examination was highly creditable to both professors and students. The commencement took place in Christ Church, on Friday. After singing, Bishop White prayed, and the following gentlemen, composing the first class, delivered sermons or dissertations, and were presented to the presiding Bishop to receive their Testimonials: Robert B. Croes, A. M. of New Brunswick, N. J.; Matthew Mathews, A. M. of Philadelphia; Samuel R. Johnson, A. B. of New-York; William T. Potter, A. B. of Boston, Mass. and William Shelton, of Bridgeport, Conn.

The next term of the Seminary commences on the first Monday of November.

*Penobscot Indians*—A society has been formed at Bangor, consisting principally of gentlemen of that town and Hampden, for the laudable object of promoting the civilization, and the moral and religious improvement of the Penobscot Indians. The Rev. Professor Smith is president of the society. They have already established a school at Oldtown Island, the principal Indian village, about 12 miles from Bangor, and have employed Mr. Josiah Brewer, a graduate of Yale College, as instructor. There are already thirty children in the school; and it is stated that if there were means of clothing and supporting them, there would be as many more. The tribe consists of about three hundred persons. Mr. Brewer, in addition to his labours in the school, encourages and instructs the Indians in their agricultural pursuits.

*Columbia College*.—The annual commencement of this old and respectable literary institution was held in Trinity Church, on the 5th inst. After prayer by the president, several members of the senior class delivered orations; testimonials were announced, and the degree of B. A. was conferred on 29 young gentlemen. The degree of Doctor of Divinity was conferred on the Rt. Rev. John S. Ravenscroft, Bishop of the Protestant Episcopal church of North Carolina; and on the Rev. Chauncey Lee, of Colebrook, Conn., and the degree of Doctor of Laws on the Hon. Ambrose Spencer, late Chief Justice of the Supreme Court of New-York, the Hon. John Savage, present Chief Justice, and the Hon. Edward Livingston, of New-Orleans.

The exercises were concluded with prayer by the President.

At the late commencement of Union College, the degree of Doctor of Divinity was conferred on the Rev. Jonathan M. Wainwright, and the Rev. William M'Murray, of this city.

*Amherst Institution*.—The Rev. Heman Humphrey, of Pittsfield, Mass. has been appointed president of this institution.

*House of Industry*.—A house of industry has been established at South Boston, Mass. Forty-one persons were removed from the alms house in Boston, to be admitted to the house of industry. Twenty-one of them thinking if they must get a living by industry they might as well labour on their own account, took a discharge.



## POLYNESIA.—SANDWICH ISLANDS.

The *Missionary Herald* for August contains a letter from this mission to the corresponding secretary of the board, from which we make the following extract. The letter is dated *Honoruru, Jan. 11, 1823.*

"We are happy to learn that so great a proportion of the number to be sent to us are destined to *preach*: as the field is now much more widely open for that kind of labour than it has at any period appeared to be. The king, two days since, in a communication to the mission, written by his own hand, and sent in at the public examination of the school, expressed sincerely his desire that all the chiefs of all these islands might listen to the words of the preachers, learn the will of Jesus Christ, and be saved by him. You will not understand this declaration of the king as a profession of cordial faith in Christ, or of love to his cause, but simply his approbation of our design to *preach*, and a wish that his chiefs may attend to what we may say, in order to make the experiment whether they can obtain the benefit we propose. But even this we regard as a very desirable advance made by the king at the very time *he* and *we* are expecting soon a large reinforcement of the mission; and as we know of no direct opposition on the part of any chief, but rather a general desire, certainly among the principal chiefs, to be instructed, we consider the way fairly open for the *teachers* in the reinforcement.

"Since our last letter, Taumuarii and Kahumanu have returned from Taiwai, and continue their attention to instruction. Taumuarii left orders for a school to be collected at Hanapepe, under Mr. Ruggles's instruction, who has, with his family, removed to that place, expecting one of the recruits soon to join him there.

"Brother Whitney writes, that he expects soon to have the superintendence of a school of 50 pupils at Waimea, under the particular patronage of the present superintendent of Tauwai.

"On the 9th inst. we had an examination of our schools at this place, which now comprise more than 200 pupils, most of whom appeared in decent order at the chapel, with a good number of spectators. Mr. Thurston conducted the examination, which was, in our view, more flattering than any former one. Not less than 12 chiefs attended. The king's brother, Kauikioule, and his sisters, Nahienaena, and Opiia, one of the wives of the late king, with her present husband, Laanui, bore an interesting part of the examination. Nor was the king's copy-book, with its fair, neat pages, and his communication before alluded to, which was read to the assembly, less interesting. The assistant teachers, five in number, appeared at the head of their respective schools, and assisted at the examination. The queen recited about half of Watt's Catechism. Kahuhu read with fluency a passage from the Bible. Two others presented their first essays in composition; and Naihī handed in a declaration, written by his own hand, containing four words—'Aroka au ia Jehova.' *I love the Lord.* Opiia exhibited fair hand writing, and so did many others. Honorii gave an address to the pupils, and Mr. Thurston closed the exercises with prayer."

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Notices & Acknowledgments.

**I. ERATOI**, will be inserted in our next. "A lover of order" is "inadmissible." Solemnity and earnestness on the part of the preacher is the best way to secure the attention of his audience, and to preserve proper order and decorum.

"**THE FRIEND OF 'THE PILGRIM'**" is informed that a communication is left for him at the publisher's, No. 182 Broadway.

If any of our subscribers have received duplicates of the 1st, 2d, 3d, 4th, or 5th numbers of this volume, they will oblige us by sending them to the office.

**Errata.**—For "initiated," page 99, No. 4, 19th line from top, read *irritated*, and 19th line from the bottom of the same page for "initiated," read *irritated*.

# Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

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For the Seaman's Magazine.

## THE SALVATION OF SEAMEN IMPORTANT IN A RELIGIOUS POINT OF VIEW.

The Importance of the salvation of seamen, arising from its moral influence on society; will be as deeply felt by the Christian as it will by the moral man who does not profess to be a Christian. To him, it can never be a matter of indifference what the morals of society are; and consequently, he will be likely to feel desirous to aid any enterprise which will evidently tend to the general improvement of morals. Let the subject once be placed before him, and he must see that to improve the morals of seamen will materially affect that object; and at the same time greatly subserve the common interests of religion in the ordinary concerns of life. The very love of family and neighbourhood, morality and religion, therefore, will prompt a Christian, when the subject is properly placed before him, and properly reviewed by him, to do something, at least, towards the salvation of seamen, as he must see it connected with all his dearest interests, for time and eternity. Besides the common interests realized only at his own home and neighbourhood, there are certain great and general interests of religion which will be materially affected by the conversion of sailors. *I name first, the Missionary cause.*—The cause of missions has become almost universally interesting to the feelings of Christians: it is their friends and brethren who have forsaken their country to preach Christ to the Heathen: but the Church could never send her sons to the heathen, to declare among them the unsearchable riches of Christ, without the aid of seamen. Nor could she ever have returns from them, know any thing of their joys or sorrows, their discouragements or their success, if there were not seamen to go to them and return. If a reinforcement or supply is necessary, it can be gotten to them by no possible means without the sailor's aid. Now it should seem hardly possible that the heart of piety should so often go after the missionaries of the Cross to heathen lands, and at the same time forget the only medium of communication, *the Sailors*. They too, have souls to save, and while they are subserving the interests of the church, they surely should not be forgotten in her prayers or in her alms. Besides, it is manifest, that those who love their missionaries, are bound, by the same affection, to desire the salvation or christianization of seamen. When the missionary is separated

from his country and friends, and exposed to the dangers of the sea, it would be at least a mitigation of his loss, and an alleviation of his sufferings, to find in Sailors Christian friends, who were accustomed to praise God in the storm : instead of having the affliction aggravated by the profane and filthy conversation of those, to whom, under God, they have committed themselves. But this happiness can never be enjoyed by the missionaries of the Cross, until seamen are more generally converted to the gospel of Christ. Let then, those who love their missionaries, feel the importance of Christianizing sailors, and see if the inquiry will not rise within them, " what can I do towards an object so vastly important ?"

But the importance, in a religious point of view, of the salvation of seamen, will appear more striking when we have taken another view of its connexion with the prosperity of missions. That prosperity depends on their success among the heathen. The conversion and salvation of the heathen is the great object of all missionary exertions. But to effect this to any great extent, and with flattering hopes of pre-eminency, it is necessary that sailors be converted, or else they will constantly have a destroying influence in every heathen land. Sailors for a long time have had, and as long as the world shall stand, and commerce be maintained, they will continue to have connexion, more or less extensive, with every nation on the globe, and with the tribes of every island of the sea ; and so long as they have this connexion they will have an influence on the minds of every heathen tribe. This influence has heretofore been, and to this hour continues to be, extensively pernicious. Seamen have been the instruments of carrying on among the heathen an extensive system of oppression and cruelty. Man stealing, slave-dealing, cheating and overreaching of the most base and treacherous character, are among the immoralities and vices which have been introduced by them among many heathen nations and savage tribes of our world. In addition to all this, they have introduced ardent spirits among them, and taught them to be drunkards on an extensive scale ; besides many other refinements, or rather aggravations of sin, to which they were strangers till they became acquainted with these men. Now one thing is particularly worthy of notice in this place, and that is, with all these vices and cruelties these seamen have passed among the heathen for Christians, simply because they came among them from a Christian land. And this one fact has prejudiced the minds of the heathen world against the very name of a Christian more than any other cause. And hence it is that our missionaries to the heathen have often received from them language not unlike the following, " We never knew any thing about drunkenness, nor about many other of our most destructive vices, till we learned them of Christians. We were much more happy and prosperous before these Christians ever visited our shores than we have been since. And would you now have us change a religion under whose influence we have long lived comparatively happy, for one which has introduced among us so many evils, which to us was before unknown ?" The wonder, I confess, which I had long cherished at



the hatred that is in the heathen's mind against the Christian name, dies away when I take this view of the subject. They have never, until very lately, seen any better traits of the Christian character, except it might be in some insulated and rare cases, than those specified above. And what is more, they have not been acquainted with the authentic record of the Christian system, and rarely have they seen at all the Book of Life. It is not then surprising that they should attach to a religious system, at least the toleration of those vices which they see practised by those who bear its name. We certainly should not wonder that a heathen should do this, so long as there are so many in a Christian land, where some of the better traits of the Christian character are seen, and where the Bible is enjoyed, do the same thing, with a bitterness and malignity unknown to the heathen. In this view of the subject also, I see a clear explanation of the conduct of many missionaries in turning their attention to the salvation of seamen, and of sending home a request to the church, that she would turn some of her attention to her seamen, and convert them to the Gospel of Christ.

The reproach which in the heathen world lies upon the Christian name can never be wholly removed until the seamen who visit them are more moral and religious men than what they ever have been heretofore, or than what they are at this moment. And until this reproach is in some measure taken away, the Christian world cannot look for any very extensive triumphs in the heathen world. It is indeed true, that it may in some measure be taken away by the labours and holy lives of the missionaries; but still, were seamen converted to Christ, they would soon be able to remove it more effectually than any other, and probably more than all other men. But these prejudices will not thus be removed, until sailors are more generally religious men. Until then they will continually have a demoralizing effect on the heathen, and will be a constant hindrance to success of missionaries in heathen lands; and will prove the most fatal enemies to the Cross of Christ with which the missionaries of that Cross will have to contend. By their vices and immoralities they will pull down nearly as fast as the men of God, with all their zeal and self-denying labour, will be able to build up in those "dark places of the earth" which have so long been "full of the habitations of cruelty." But once let the seamen be converted to Christ—let them go among the heathen sober, discreet, honest, and pious men—let the missionaries of the Cross find in every sailor a brother beloved, and a fellow-labourer in the good work of turning the heathen from their dumb idols to the service of Jesus Christ, the living God; and the excellency and superiority of the Christian religion will begin to be felt among the heathen; their prejudices will die away; they will see the absurdity and folly of their idol worship, and of their former hatred of the Christian religion. They will feel the danger of their situation, and multitudes will repent and turn to the Lord Jesus Christ, and be saved. When mariners become efficient missionaries, (and such they will yet be,) then the isles shall not long be without the light of the glorious Gospel of the

blessed God ; nor shall any of the Pagan world long lie in the region and shadow of death ; for the sailors on board of other ships, besides those of Tarshish, shall carry to them the light of life. Then it will be deeply felt that the conversion of sailors was important for the missionary cause, and for the salvation of the heathen.

THE FRIEND OF SEAMEN.

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### AMERICAN SEA-MISSIONARY.

Our readers will recollect that last winter we published the journal of the Rev. Henry Chase, and announced his appointment as a Missionary to seamen. Mr. Chase's journal is thus introduced into the English Sailor's Magazine for June :—

What a novel but interesting sight is now presented to the Christian philanthropist ! Officers, unknown to ecclesiastical history, are now created, and persons appointed for them by infinite wisdom, whose labours and success promise the most abundant glory to God, from a single cast of the net by those 'fishers of men.' Who ever heard until of late that Sea-Missionaries formed a part of the Christian Church establishment ! 'This is the Lord's doing, and it is wonderful in our eyes.' The present number of our work contains the important communications of a British and an American Sea-Missionary ! We are happy to introduce the Rev. *Henry Chase* and the Rev. *W. H. Angas* as filling this important station, and we have no doubt but their example will influence unborn generations to flee to the help of the Lord, among mariners of all nations.

Thus, Lord, our valued seamen bless,  
And crown thy gospel with success.

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### THE REV. W. H. ANGAS.

If any thing could convince the most sceptical of the necessity and importance of an institution for the general benefit of Sailors in every port of England, and the world at large, it must be the mass of information continually pouring in upon us from various parts, both at home and abroad. We do most unfeignedly rejoice in the preaching of the gospel on board the Floating Chapel in the river Thames, and in the indefatigable labours of the Port-of London Society connected with that ship ; but who does not see that local exertions alone are not sufficient to the great cause of marine salvation ? It was imperatively necessary that the 'British and Foreign Seamen's Friend Society' should be established ; and there is scarcely a sea-port in the British empire but has been influenced by its labours to adopt the most efficient plans to ameliorate the deplorable condition of our hardy mariners. One circumstance is particularly worthy of remark, that, while the Port-of London Society exhibited to the world the *example* of a Floating Chapel, the Bethel Union has been *chiefly* instrumental in producing an *imitation* in the several ports where the gospel is now preached on board of different ships. Having succeeded so effectually in this work at home, the friends of the latter institution have now the high honour from God of taking the lead in obtaining Floating Chapels abroad. The Rev. Mr. Ward, of Serampore, attended one of the earliest meetings of the Bethel Union in London, and nobly advocated the cause at the City-of-London Tavern. He witnessed the blessed effects of Floating Chapels estab-

lished by the agency of this Society at Bristol and Liverpool; and on his arrival at Calcutta, he formed a *Bethel Society*, and fitted up a ship for preaching, under the patronage of his excellency the Governor-General of India. What this zealous Missionary accomplished in Asia, the Rev. W. Angas, the Sea-Missionary of the Bethel Union, has also effected on the continent of Europe. The following journal of this valuable agent will prove his influence with their excellencies the senate of Hamburg; and ere long we hope to hear that the frozen Elbe re-echoes the sound of the gospel on board a Bethel ship, as well as the mouth of the Ganges. Surely the Redeemer's dominion will be from sea to sea, and from the river unto the ends of the earth. We will detain our readers from the interesting narrative of the Rev. W. H. Angas's winter campaign only one moment, to remark on the comparatively trifling expense with which all this has been accomplished. The amount of all the expenditures of the "*British and Foreign Seamen's Friend Society*," for the last year scarcely exceeded £650. Where is there an institution in the world that has accomplished so much good at so little expense? It is to the immortal honour of divine grace that the Rev. W. H. Angas is the Society's active and intelligent Missionary entirely at his own expense. Are not these the most persuasive arguments to urge the subscriptions of the friends of Seamen to the Society, which we hesitate not to call the British and Foreign Seamen's best friend?

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*Operations in the port of Hamburg among British and American Seamen,  
from November, 1823.*

Nov. 16, 1822.—Went on board of one of our own country ships, in which I asked the captain leave to preach on the morrow. Even though I offered to do it in the hold, (then empty,) he refused. A large American ship, the *Admittance*, of Boston, had just arrived from sea at her moorings—went on board of her. In the captain's absence, the chief mate very politely asked me down into the cabin, where I told him my object. For his own part, he thought it was not possible to make any alteration for the better in sailors, but I was at liberty to try there; but he thought they would have nothing at all to do with it, and therefore, to make sure of the crew's attendance, he advised me first to go amongst them myself, and see how they liked it. I did so. "My lads, will you hear a sermon to sailors if I preach one to you to-morrow?" After a considerable pause, "Yes," said one, "I think it will do." "Come," said the mate, "let every one speak for himself." They all agreed, and, true blue, they all attended.

Nov. 17.—Their number was increased by captains, mates, and seamen, from the English ships who had seen the flag. The cabin was well filled with attentive hearers, whilst I addressed them from Luke, xii. 31.—"Seek ye first the kingdom," &c. At the close of the service I fell into a pious conversation with an American Captain Fisher, from Salem. He appeared to take great interest in the gospel's spread upon the great waters, and asked me to speak a word to his crew the following evening, which I did. My friend, Mr. Beckett, of the respectable firm of Jackson and Beckett, accompanied me, and assisted in prayer and singing. The address was from Psalm cvii. 23.—"They who go down to the sea in ships," &c. Captain Fisher then concluded with prayer. The opportunity was, I trust, a profitable one. Before the first prayer, the crew of the brig *Twist*, which had just arrived from sea, joined our number. It is not easy to express the pleasing emotions one feels from such an incident.

Nov. 24.—After Captain Fisher's departure the flag was hoisted on board the bark the *Hope*, of Greenock, whilst her captain discovered every dis-

C. HERALD. No. 232. 28



position to render every accommodation his ship could afford. This he felt desirous of doing, not only for the cause's sake, but also because he knew such would meet the wishes of his owners, (the Messrs. Muirs, of Greenock, who are the well-known friends of seamen.) The attendance this day was encouraging.

*Dec. 10.*—A German waterman called at the request of an American, Captain Micks, saying he was lying dangerously ill at a certain tavern, and that he begged of me to visit him. An hour was appointed, and I was there at the time—found him in bed, in much pain. Not knowing how many grains of sand remained in the glass, no time was lost in pointing him to Him who taketh away the sins of the world. His mind appeared to be tolerably intelligent, but as to the right way of salvation I found him resting upon his works. His pillar, however, appeared somewhat to give way as I spoke of the infinite righteousness of One who is the end of the law for righteousness. He listened with eagerness, and replied with the seriousness of a dying man with eternity in sight. From the strength of the fever, and the weakness of his frame, his efforts to speak were great. This solemn interview closed with prayer, in which he appeared most heartily to unite. We then parted with an ardently-expressed desire, on his part, for my return as early as possible. In passing through an adjacent room I perceived the nurse sitting. Stopped a while, and called her attention to the same things I had been saying to her patient. I pressed her to lay them well to heart, but, oh the darkness in which she seemed to sit, and how little the dying had to expect from her as to what was of infinitely greater importance than all the care with which she could administer to his perishable part!

*Second visit.*—On my second visit I found the captain worse as to this life, but better, I trust, as to that life which never dies. Having at our last parting recommended him to be much in prayer for the enlightening and quickening influence of the Holy Spirit, I was wishful to know, and was glad to find that my advice to him in this particular had not been forgotten. "Oh," said he, as I entered the room, "how glad I am to see you again! I have had several visitors since your last, but their discourse, though friendly in its way, is not for a man bordering, as I am, upon eternity. My desire to live appears much less than before; the world at best is, for its own sake, not worth living in."

During the week a poor unhappy man had been decapitated in a public manner without the gates of the city for murder. There were also some circumstances in this case which discovered very great atrocity of character. As public executions occur very seldom in Hamburg, this event was in every part of the town still the topic of conversation, nor did I think it an improper subject for my dying friend and brother seaman. After a few observations he remarked, that, from all that he had heard, the executed must have had a monstrous heart. "Not more so," said I, "than all men by nature." At this he appeared somewhat surprised, and replied, "What! do you think, sir, that we are all so totally bad at heart as all that?" This gave an opportunity to show, from the blessed word, that utter depravity of our nature, of which even the most atrocious actions of men can give us but an insufficient idea. This explanation, I trust, was not lost, for, taking me earnestly by the hand, he said, with a tear glistening in his eye, "Ah! there is in me nothing good!" And when I quoted that sweet hymn of Cowper's, he was much affected, especially with that verse which begins—"The dying thief rejoiced to see that Saviour in his day," &c. and expressed his willingness to quit every carnal hold, and be saved upon no higher footing.

*Third visit.*—I found my friend much composed both in body and in spirit. So much so, that he began to entertain a pleasing hope of being

once more raised up. It was best, I observed, to make up our mind for the worst, and if matters turned out better than our fears, it was well. This method was a safe one, as it prevented us being taken by surprise. Among other things, he observed that his family connections in New-York were among those who feared God, and he appeared alone to be the lost sheep. He pleased himself also with the thought of being able, ere long, to show me many pious letters he had received from them. Our conversation in this interview was considerably interrupted by other persons coming in and going out. I lent him for his occasional reading, Clark's Promises. On rising to come away he took me by the hand, and, in a tone of tenderness and great solicitude, said, "But will you go without a word of prayer as usual?" How could I refuse to comply, had the occasion been less convenient than it appeared to be?

*Fourth visit.*—On this interview I found the captain much worse in body, but still composed in mind. He seemed to dwell, when at first I entered, much upon the late mysterious dealings of Providence with him, that his health should have been continued so as to enable him to fit his vessel for sea, and that he should be left behind in a foreign country, many thousand miles from home, never more, perhaps, to return. "Nevertheless," said he, "Should it please God to take me, I can leave all things, without a care, in his hands!" This he pronounced with a tone of firmness which left little doubt that he was sincere in what he said. But, above all, he seemed now enabled to rest his mortal-soul in the hands of Him who is able to keep it even to the end, in and through the great atoning sacrifice of His bleeding Son. This appeared now to be the only ground of his hope and his anchor, sure and steadfast. We parted again with prayer. The nurse informed me, that, previous to this visit, the captain had some seasons of derangement, and in this state I found him when I called again, so that he could not be seen or spoken with. I returned a little time after, and found nothing left of him but his mortal part; but not without a hope of a happy meeting in that day when sea and land shall give up their dead.

Captain Micks was a native of New-York, a single man, about 40 years of age, and owned most of the ship *Eagle*, which he commanded. As if conscious he had lived chiefly for himself in the world, he more than once was heard to say what support he hoped to give to the cause of the Redeemer if ever it should please the Lord to restore to him again his health. It was always a spring of much pleasure to him whenever I related any thing respecting the great work of the Lord on the mighty waters. The Sabbath after the spirit took its flight, I improved the occasion on board the ship *Admittance*, of Boston, to a full cabin.

*January 8, 1823.*—The harbour being now frozen sufficient to bear, I took a range through my sea parish, and distributed Tracts amongst the ships in the forenoon. On being asked by some of the sailors, in the mean time, when and where a sermon would be preached, they were told that a prayer-meeting would be held at six that evening, on board the *Hope*. The lantern was hoisted at that hour. The attendance was good. To prayer and singing, I spent half-an-hour in expounding from Ezekiel, xxxvii. The chief-mate of one of the London ships concluded in a prayer, which, for deep seriousness and pious simplicity, could not fail to interest and edify all who were present.

*January 12—16.*—Preached to a cabin full on board the American ship *Admittance*, of Boston. In conversation with Mr. Richardson, her supercargo, I learnt that he had heard my friend and brother, Mr. Ward, from Serampore, preach at Salem, in America, for the Baptist mission in India. On the 16th, the flag was hoisted for a prayer-meeting on board the same ship, during which the captain, who lay at sick quarters on

shore, was not forgotten. When nearly half through the service, a stranger entered the cabin, and asked the reason of the lantern being hoisted; on being answered that it was for a prayer-meeting, he immediately retired without saying another word. This holy service being ended, Tracts were distributed. The night being very dark, two seamen accompanied me to Altona with a lantern over the ice. Captain Carwise still sick.

*Jan. 19.*—To-day, at 3 P. M. the flag was hoisted for preaching on board the *Hope*, of Greenock. Attendance rather less than usual; the reason of which appeared to arise from a large ball held upon the ice opposite the town of Altona. From appearance, there could scarcely be fewer than 10,000 people dancing and drinking the Sabbath-day away, and themselves the downward road. This diversion was held under an immense long booth erected for the purpose. How much worse attended are the courts of God than the courts of the devil! But what we lost in attendance we appeared to gain in attention.

*January 22.*—Had an interview with the minister for the affairs of religion, Senator V. Oldenburg, relative to the establishment of an Ark in this port for the moral and religious improvement of English and American seamen. It was no small pleasure to find this venerable senator well disposed to an object which to him was rather novel. He assured me that his good word should not be wanting, as far as that went, in the senate, but that it would be necessary first for me to prepare him a statement of the case in writing, and no time should be lost in putting it forward. This instrument was furnished without fail on the 24th inst. Having been given to understand from my friend, M. Merle d'Aubigné, pastor of the French Reformed Church in this place, that it would be well to see Syndicus Abenrot, minister of the police, as he thought I should find him friendly to the design in question: he was not at home when I called. However, a speedy reply to my application prevented a second call.

[Here follows Mr. Angas' application to the senate, with a very favourable reply.]

*Feb. 23. 1825.*—Altered the hour of service from morning to 3 o'clock in the afternoon; the attendance this day was fair. After the service, Captain Heron, being newly arrived out to take charge of the ship *Hope*, gave me a hearty welcome on board his ship, and added that he should be happy in being able to render the work every accommodation.—Captain Carwise, of the American ship *Admittance*, continuing still sick, made him a visit, and spoke to him again, as I had often done before, upon the great subject of his soul's salvation; perceived that he opened his mind more than he had done before; he was not unwilling to acknowledge himself a sinner, nor to rest his all upon Christ for salvation. I trust our conversation was blessed.—I recommended him to ask for the influences of the Holy Spirit, and to lift up his heart in prayer to God for his pardoning grace without ceasing; after pressing him to reflect and meditate on the things we had been speaking of, I prayed and took leave of him.

*Feb. 4.*—This was the last of many visits I had made to Captain Carwise during his illness; on entering the room I saw a great change in his countenance, and from the incoherent manner in which he expressed himself, it was evident he was delirious, and so much so as to render conversation altogether of no use; left him therefore in the hands of Him who doeth all things well.

*Feb. 12.*—Attended the funeral of Captain Carwise. The friends of the deceased assembled first in the house where the body lay, and after a very sweet prayer by the Rev. Mr. Mathews, accompanied the hearse to the place of interment in a hired carriage. The American Consul — Cuthbert, Esq. was of the number. The burial being conducted in the German style, no burial service whatever was performed. Captain Carwise was a



native of Salem, and appears from his youth up to have been greatly the subject of a delicate state of health. He left a wife, but no family. The *Admittance*, as I learn, was the first ship he ever commanded. His age was about 29 years. There is something truly affecting in the idea of a young man cut off in the midst of bright worldly prospects, in a strange land, at so great a distance from those who are so near and dear to him; but how often does it fall to the lot of the mariner in all parts of the world! How much then is it to be desired, that they all should have, by faith, a home in that house not made with hands, eternal in the heavens—I trust we shall all find this brother seaman safe in that house of many mansions another day. He had been dying, by slow degrees, three or four months before the separation of the body and spirit took place. It may be truly said that this earthly house of his tabernacle was dissolved, for his friend Mr. Richardson, who succeeded him in the command, was writing in the same room at the time of his departure without perceiving that he was already gone. The sabbath after his interment, I improved his death in a funeral sermon from these words: “There is a time appointed for all men once to die.” Heb. ch. ix. ver. 27. The crew who had sailed with him attended on the occasion; and I am not without hope that some good was done to the living through the dead.\* The Elbe still frozen, and the ice about two feet thick.

*Feb. 20.*—Two very interesting young sailors called upon me this morning. The one the son of a respectable clergyman of Bristol, and the other a native of Marseilles. The account the former gave of himself was, that he had broken his head-ropes, and for a few years had been ranging about the world in rather a strange kind of way; but was now about to return to his father’s house. After some conversation and a few words of advice, I gave him some tracts, and lent him the Rev. Mr. Burder’s *Sea-Sermons* to read. These he afterwards read, and returned with thanks, and took his leave, having to sail the day after.

The latter stated that he had left his parents when about ten years of age. He had been a good deal engaged in the slave-trade on the Guinea coast, in which he was taken prisoner by one of the Negro chiefs, and, after remaining in his hands 6 or 7 months was sold to a free captain in the way of trade. I offered him also some French tracts I had by me, but he informed me he could not read. He had, he said, been out of a ship for several weeks, and as his money was all gone, he desired greatly that I would help him to a birth. He could not speak a word of either English or German, and being here without a friend, he stated that things went very hard with him. It was impossible not to feel for this interesting case, and I gave him a few lines to a friend, which I hope were the means of putting him into the way of a bit of bread.—The Elbe still frozen.

*March 2.*—By way of a change, hoisted the Bethel Flag out of the high-

\* It is scarcely possible that our readers should close this interesting account of two American Captains, without being struck with the wonderful *reciprocity* of Christian efforts and usefulness between Great Britain and America. The pious Bethel agents of the United States will esteem themselves honoured in opportunities of doing good to British Sailors in the ports where they may reside, while Englishmen, attached to the same work, rejoice to be the instruments of salvation to their American brethren who traverse the great deep. It must be singularly gratifying to our trans-atlantic colleagues when they read our Missionaries’ pious labours with their countrymen. Will not parents and relatives, who know these things, possess a mixture of pious joy and confidence in proportion as Bethel Union Societies increase when they commit their beloved friends to the profession of the sea? knowing that they will be met in every sea-port by some active godly person, who will gladly warn them of the evils of sin, and point them to the Lamb of God.

est window of the Rev. Mr. Mathews' house, which is visible from the shipping, and thus in a manner published on the house top a sermon to Sailors. The attendance was tolerably fair. The Sabbath following removed the flag on board the *Hope*, of Greenock, our steady friend. Respecting this vessel it may be truly said, that "God moves in a mysterious way." She is the property of the respectable house of Messrs. James and Andrew Muir, of Greenock, who are well known friends to seamen. The work has been carried on in her cabin, which is large, during the whole winter. She has, as it were, been our Floating Chapel for this 4 months. But for her, the work must have altogether stood still during that time, or else greatly hindered. I hope the Society at its next anniversary will not fail to publish its grateful acknowledgments to the owners and captain of the *Hope*, for so great an accommodation to the cause.

*March 9.*—The ice having broken loose, and the wind fair for sailing, has left only four ships in the harbour; our attendance, therefore, this day, was small—fifteen at most. Being myself very much indisposed, brother Mathews, Independent minister, assisted by prayer.

*March 16.*—Numbers of ships having arrived from England, visited many of them yesterday, and circulated among the crews Sailors' Tracts, giving out at the same time notice of a sermon on board the *Hope* as usual for this day. The attendance was highly encouraging; there were as many as the cabin could stow—some Captains, the rest Sailors, except one or two friends from the shore. The Rev. Mr. Mathews prayed. At the close of the service I gave notice that he would preach on board next Sabbath, and then circulated Tracts, which makes the third distribution of Tracts this week. The first was of German, in company with brother Mathews, among the small craft which are engaged in the turf trade between here and Hanover.

*March 23.*—Being obliged to be at Altona, brother Mathews preached this morning on board the ship *Hope*, of Greenock. Captain Heron, according to his promise made on the preceding Lord's day, spread the quarter-deck awnings, so that the service was held upon deck. The attendance was encouraging. In return for this assistance, I preached for Mr. Mathews in the evening, from Romans, xii. 1.

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## **Journal of the Bethel Flag**

AT NEW-YORK.

*Tuesday, 24th June.*—The Bethel Flag was flying on board the Sloop *Ann and Sarah*, Capt. Howard. At 8 o'clock in the evening the devotions commenced by prayer and praise to Almighty God. The Lord directed a hundred Seamen and Landmen on board, where there was silence and attention. When any were engaged in prayer almost all placed themselves on their knees. Sighs and groans were heard in every part of the vessel. The agonizing prayers that were made for Seamen, convinced that these meetings are not fictitious and delusive, and held to take advantage of them and rob them of their liberty and property, which had been suggested to them by some of the enemies of Christ from the commencement of the society: they are now convinced that these meetings, and every other exertion that is made, is to warn them that they have

precious and immortal souls to be saved, or lost, which they acknowledge with tears. The Committee is not confined to one or two evidences they have in these meetings, of the reformation of Seamen; but it is confirmed by many Shipmasters who sail out of the port of New-York, that there is a great alteration among them; they are not so profane, nor so much inclined to intemperance, and many other vices. Applications are now often made to the Committee by seamen, to name pious commanders, for it is such men they wish to sail with. Although the number of reclaimed seamen is few when compared to the multitude who sail from this port; yet the prospect brightens from day to day, in seeing their anxiety to get their deluded shipmates to Church, and to Bethel meetings.

The Committee are now convinced from what they have seen and heard from many of these men, that if they should be deprived of the Mariners' Church and Bethel Union meetings, they would be the most distressed people on the face of the earth! Not that they are converted, but they begin to believe that God has purposes of mercy towards them, through the means of these institutions. The Rev. Mr. Chase conducted the meeting, and at the close he applied to the hearts and consciences of all present, every thing which had been said in exhortations and prayers; "I have no doubt (said he) there are many present who would be willing to speak and to pray; but the evenings are short; we are under the necessity of closing our exercises." He then lifted his hands to pronounce a parting blessing. A seaman arose and said, "O do forgive me; I want to say a few words: my dear shipmates, can we go away from this place without feeling the importance of what has been said to us about our souls? *I cannot*—we own there is a God, and well we may; we cannot open our eyes but we must see the evident proofs of his presence—we behold him around us—and we feel him within us, we are too stupid—let us awake and call upon our God at all times, and praise his holy name, for he has often delivered us from a watery grave. This has been a precious meeting to my soul, and I hope it has been so to yours." Many tracts were distributed.

There is another evidence of the presence of God in this meeting. On the following morning, one of the seamen who was there, called on one of the distributing committee of the Marine Bible Society, for a Bible; he was asked what he wanted a Bible for? "I want to read it, for I am a dreadful sinner, I have always found fault with God, in gales and calms, and I have been shipwrecked twice, and delivered from a watery grave, and yet I found fault with God—O, I have done it all my life, my sins have risen in rebellion against him in all his judgments; and I never was convinced I am an undone sinner until last evening at the Bethel meeting; O, do give me a Bible."

*Tuesday, July 1.*—The Bethel meeting was held on board the Ship *Franklin*, Capt. Monroe, who paid great attention to the flag, lantern, awning, seats, and lights. At 8 o'clock seamen and citizens, men and women, began to assemble on board, and the decks were soon filled. Praise to Almighty God for the innumerable fa-



vours and privileges we enjoy, was the commencement of the exercises. These meetings have for a long time been observed with silence and attention, yet we cannot let them go unnoticed this evening. We were deprived of the presence of the captain of the ship, who was unexpectedly called away. And the first mate was too unwell to attend; they were both prayed for with earnest supplication, and those who were on board. Many of the Committee, of all denominations, were present, and some of the Port Society, who were engaged in prayer and praise. The Committee has great encouragement in persevering in these important duties, yet they have many enemies to struggle with who reside on shore, and cannot be called by any other name than the disciples of Satan, who go about seeking whom they may devour; yet we place full confidence in God, that he will not suffer those delusive sentiments to prevail. What is meant by delusive sentiments is, that there is no hell, nor eternal misery, but they may be punished a little while after their souls depart from their bodies, and then will be received up into heaven; which permits them to go on in sin, drunkenness, profanity, and debauchery. But we rejoice that the Bible, Mariner's Church, and Bethel Union, has had a wonderful effect on many; and there are now but few seamen who will listen to such pernicious principles. The hospital has lately proved to be as beneficial to the souls of seamen as to their bodies; there are Bibles, Tracts, and teachers, which daily make them believe that there is an awful eternity for every impenitent sinner, which makes some cry out in anguish of soul for mercy, and openly protest against such sentiments that have led them astray from the path which leads to heaven. The hospital may be considered as one of the institutions which God has formed for the souls of seamen, for there is not less than 600 admitted from year to year, and many of them go out with new hearts, filled with the grace of God.

Two seamen, this evening, were requested to go to the Bethel meeting: a trifling excuse was made, with a smile, which soon indicated they could not go to hell, they were safe enough; a few important truths were then opened to them, which made them drop their heads, and produced solemn countenances, and said, we would go if we were not obliged to go on board the ship at 9 o'clock. We wish they had been on board and heard what a seaman said to his shipmates. There were some so affected when they spoke, they could say but a few words. The Rev. Mr. Truair, in his exhortation, brought to view our Heavenly Father, which drew much attention; you may be deprived of your earthly parent, which may cause grief and sorrow of heart, but you always have a Father in heaven, whom you can go to as a child, and obtain every thing you stand in need of; and many other useful things connected with the religion of Christ. Many Tracts and Reports were distributed. C. P.